

THE
P A T E R N
O F
Christianity:
O R
THE PICTURE O F
A True Christian.

Presented at Northampton in a Sermon at a
Visitation, May 12. 1663.

By R. BOREMAN, D.D. and Rector of Blisworth.

*Males valent Christum consequi, sed deest illis si quis: valent
Christum frui, sed non & imitari. Bern.*

Be ye followers of me, as I also am of Christ, 1 Cor. 11. 1.

L O N D O N,
Printed for R. Royston, Bookseller to His Sacred Majesty, 1663.

PATERN


Christianity:



TO THE
RIGHT HONOURABLE,
CHRISTOPHER
Lord HATTON,

Baron of Kirby, and one of His Majesty's
most Honourable Privy Council, &c.

My Lord,

 There are no bounds of Law to limit
Necessity, (that which we call ex-
treme;) so there is an irresistible pow-
er in the prevailing importunity of those who
intreat or request, when they may command by
their Authority.

That I, being intreated to publish the ensu-
ing Treatise, (which was never fully intended)
must obey, though my private judgment or sense
of the Unworthiness of it, and others persuasion

of the benefit which may be reaped by it, divide my thoughts, and invite me to the contrary.

Now, my Lord, that I am so bold as to fly to your Lordship for Patronage of it, I hope you will conceive that I did it out of gratitude to so Noble a Patron, and out of a deep apprehension of your Lordship's zeal to the Church, together with your love of peace and unity both in it and every incorporated Society. Your Lordship (who is most knowing) cannot be ignorant of the great unhappy divisions which are spread in that Town or Corporation where the Sermon was delivered, how that there are two Parties divided among themselves, yet both agreeing (as they profess) in their Loyalty to our most Gracious King: We see (if we may believe their own expressions) that they (as we say) in action conveniunt, they agree, centre and meet in a third person; why then should they not inter se, combine in brotherly love amongst themselves, and bandy onely against the common Enemy, i.e. those that are ill-affected to His Majesty and the Church's.

Churches peace? When I consider their seeds,
methinks I see a perfect Embleme of them in a
story which I have read of two Souldiers that
contended for the Corona Muralis, the Mural
Crown, in the taking of Nova Carthago in
Italy; both did well, and behaved themselves
valiantly, and both of them (though the one
pretended that he scaled the walls before the
other, and so was, according to the Edict, onely
to have it) received, by the decree and determi-
nation of the wise Scipio, two Crowns: So,
though those two siding Parties as yet differ
among themselves, however I must and shall
commend them both for their active zeal in con-
tending to chuse out of two eminent persons, one
that should be in the Honourable House of Par-
liament most serviceable to the King and
Church. In the manner of their choice they
differed, and somewhat upon the matter: but
that they may unite in one, and love as bre-
thren, this was partly the aim of my weak endea-
vours in that publick Exercise; and that they
may

may no longer exceed (as to the measure) in
their passionate dislikes one of another, this
(with my prayers for a multiplication of blessings
on your most Honoured person) shall be a part of
my daily devotions, who am

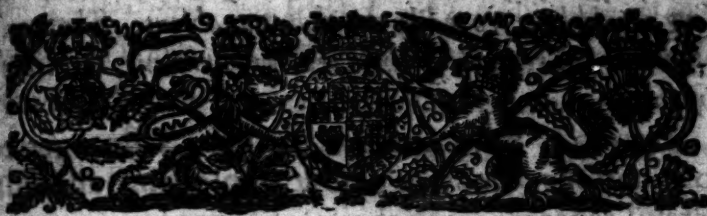
Your Lordships

June 4. 1663.

Most obliged, faithful,

and devoted Servant,

RO. BOREMAN.



Phil. 2. 5.

*Let this mind be in you which was in
Christ Jesus.*



E reade in the 2. of *Chro.* 21. 12. of a Letter which was given to *Jehoram* by a Prophet from *Eliab* after his translation to Heaven in a fiery Chariot, which Letter was writ or dictated by the Prophet *Eliab* (as *R. David K.* glosses) before his translation, to rebuke that bloudy King for all his wickednesses, which he foresaw he would commit, and to denounce God's judgments against him for his Idolatry; which rebukes he would not have so well endured from the mouth of one that was a living Prophet. So *Junius* (who borrows most of his Expositions from the *Rabbies*, or Jewish Doctors) does note with them upon that Text; *Sic oportuit* (sayes he) *impium Regem ab absentibus reprehendi, qui presen-*

tes non fuisset passurus: Thus was it fit that the wicked King should be reprov'd by one that was absent, who would not endure the reproofs of those that were present, or living Prophets.

Even so I, who am in a manner a stranger to your persons, knowing how unpleasing and distasteful reproofs are in the ears of men from us who are living Ministers, must present you here in this place with a mild reproof of St. Paul, who hath been many hundred years dead, yet now speaketh out of the 1 Cor. 11. 18. *I hear that there be divisions among you, and I partly believe it. And God has lately declared his just anger against you for it, by that strange and dreadful Inundation of water; which waiting judgment if it be not laid to your hearts so as to abate the fire of your dissentions, you must expect a sharper scourge, I pray God it be not fire from Heaven to destroy your habitations. Hear also what the same Apostle saith 1 Cor. 3. 3. Whereas there is among you envying, and strife, and divisions, are ye not carnal? i. e. ye are not governed and guided by the Spirit of God, the Spirit of peace, of love, unity and concord: for his Interrogation is here, as elsewhere, a strong asseveration. With St. Paul accords St. Augustine upon Gen. 15. 10. where we read that when Abraham offered a Sacrifice unto God, he divided in the midst the Heifer, the She-goat, and*

and the *Ramme*; but the birds, the *Turtle-dove* and the young *Pigeon*, he divided not, (sayes the Text.) Upon which act of his the forenamed Father has this short, yet significant glosse, *Spirituales non dividuntur*: Those that are spiritualized, or sanctified by the Holy Spirit of Grace, resembled by those harmless gentle birds, they are not factious, they speak the same thing, they are perfectly joyned together in the same mind and the same judgment, 1 Cor. 1. 10. They are far or free from divisions, as the Holy Ghost that rules their hearts is in himself, being onely distinguished by his personal properties, but not divided from the Father and the Son; for, in Essence, Power and Will all three are one, 1 John 5. 7. *Indivisus in se, etiam quos colligit indivisos facit*; so *Augustine* treating of this blessed Spirit, who with the Father and the Son is to be glorified.

Now that we may live all like Brethren, as having one common heavenly Father; that we may accord and knit in one band of love, as having all one common Saviour; and that we may manifest to the world that we are no carnal or not mere nominal Christians, but are governed by the Holy Ghost our Sanctifier; hearken once more to the words of St. Paul, ver. 3. Let nothing be done through strife and vain-glory, but in lowlinesse of mind let each esteeme other better then themselves. ver. 4. Look not every man on

his own things, but every man also on the things of others;
 to support by your prayers and counsels, not to pull
 down, to advance, not to ruine your Neighbours.
 And let this mind be in you which was in Christ Jesus.

The Text has two eyes (as it were) or a double
 Aspect, it looks backward and forward, to the verse
 which immediately goes before, and to the Narra-
 tive concerning Christ which follows after. In the
 verse before it we have this godly exhortation, not
 to drown all our thoughts in our own concern-
 ments or interests, not to mind only our own good,
 but to study the welfare, and labour to promote the
 well-being or happiness of our Neighbour, even of
 all that partake of the same nature with us, whether
 they be friends or foes: *Omni homini omnis homo est*
proximus, Aug. This is the meaning of those words,
μη τα ιαυη̄ς̄ ῑας̄ ο̄ σ̄οῡν̄ς̄,— look not every man on his
 own things, but every man also on the things of others. Of
 this diffusive, not self-seeking temper was our Lord
 and Saviour; who, if he had respected his own ease,
 would not have waded through a Sea of blood to a
 Crown, snatching it (as I may so say) out of the
 hand of Justice, and putting it into the hands of Mer-
 cy, to set it upon our heads.

He cannot be a good Christian who is not of the
 same soul-seeking temper with his Lord and Ma-
 ster in Heaven, Christ Jesus: therefore to shew the
 truth

truth of your profession, *Let the same mind be in you which was in him.*

Having thus in general given you a little light to the Text as it coheres with, or depends upon, the preceding words, I shall now spread it into particulars under these two general heads, which are the integral parts of it. First, a Precept or Injunction, *Let this mind be in you.* Secondly, a President or Pattern for our example and imitation; it is our Lord Jesus in whom this mind or affection was in an high degree of perfection.

I shall begin with this glorious Precedent, and discover what this mind is to which the Apostle exhorts us, by shewing what that mind was which he intimates to have been so conspicuous in Christ.

In the great Council of Eternity, before this world and all things in it were extracted out of the dark womb or abyſſe of Nothing, then God setting down Laws by which he would govern the world when it was created, made this one of his great designs and purposes, to make his Son like us by assuming our flesh; that we also might be re-made like unto him by assimilation of his goodness, or by imitation of his holiness: and *Jesus Christus est verus homo,* Naz. The imitation of Christ is the perfection of a Christian. Now if we take a strict view of all the

actions and passions of our Lord Jesus, if we seriously consider what he did and suffered, we shall find all or most of them but a comment upon that precept which fell from his gracious lips, *Learn of me, for I am humble and meek*, Matt. 11. 29. This was the mind in Christ, so *Chrysostom* and *Theophylact* expound the words, so do most of our modern Interpreters; and this was the mind of Christ, to teach us this lesson of *Humility*, when after he had eaten the Passover with his Disciples, *John 13.* he acted the part of a servant of the meanest quality, laying aside his garments and girding himself with a Towel, wherewith he wiped their feet, after he had washed them with his hands, even those hands which had opened the eyes of the blind, cured lepers, and healed all manner of diseases, they being the Instruments of his Almighty power and goodness.

The consideration of this great act of *Humility*, when Heaven (in a manner) stooped to Earth, when the Lord of Glory stooped and lay prostrate at the feet of his servants, the consideration, I say, of this caused that good man in *St. Bernard* to cry out and say, *Vicisti, Domine*, — Thou hast overcome me, O my Lord, thou hast subdued my pride; this rare example hath mastered and conquered me: I shall never hereafter exalt my self by high and swelling imaginations, but think lowly of my self, as inferi-

our to others, and condescend to any though the meanest office of love, whereby I may declare that I am thy servant trained up in thy School, where this lesson of *Humility* is first to be learned, as the ground and foundation of Faith and Charity: For a proud sinner cannot *believe*, he has no Faith in his Saviour; neither can such a man truly *love* his Neighbour, who admires himself to the contempt of any other.

In a word, there is no one grace in which Christ proposed himself so signally imitable as in this of *Humility*; for the enforcing of which upon our understandings and practice, he undertook the condition of a servant, and a life of poverty with a death of disgrace, and condescended (as you have heard) to the washing of his Disciples feet, nay, even of *Judas* himself; that his action might be turned into a Sermon to preach unto us this duty of *Humility*, which is the cognizance of a true Saint, and the chief character of a sincere Christian, whose mean esteem of himself out of an apprehension of his sinful infirmities, and whose humble acknowledgment that he has no good thing in himself but what is derived into him from the spring of the Divine Grace, these Vertues joyned with a contented *patience* under crosses and reproches, which he unjustly suffers from his and God's enemies, proud Worldlings, these demonstrate that there is in him the same mind

or affection which was in Christ Jesus. Well then might St. Paul, who next to our Saviour was a lively picture of *Humility* and a pattern of *Patience*, say of himself, not excluding the rest of the Apostles, *We have the mind of Christ*, 1 Cor. 2. 16.

Who in the second place being (as *Augustine* styles him) *Magister Obedientia*, the Master of Obedience; humbled himself and became obedient unto death, even the death of the Crosse, (as it follows ver. 8. after my Text:) which kind of death was a Roman punishment, and inflicted by them on Thieves, or those who were seditious and disturbers of the publick peace. *Autores seditionis et tumultus concitato populo in cruce tolluntur*, so *Paulus* the Great Lawyer. Thus the Jews accused our innocent Saviour to *Pilat* of sedition, saying, *He stirreth up the people*, — Luke 23. 5. which accusation had something of a Truth, but more of a Lie in it. He did not stir them up to Rebellion, but onely to Obedience, when he said, *Give unto Caesar the things that are Caesar's*, — Mat. 22. 21. If to perswade or doe this be an act of sedition (as it is not) then they who are enemies to the King, and rob him of his just rights, may be reputed and passe (as they ought not) for good subjects. *Disobedience* and *Sedition* were as far remote from Christ, as they are from true sanctified Christians.

There are three gradations in the Apostle's fore-
cited

cited testimony concerning our Saviour's *Obedience*: First, he was Obedient; Secondly, unto death; Thirdly, even the death of a Cross, a shameful death: to which three we may adde a Fourth, he was Obedient whilst he hung upon it. For as he submitted to his Father's will, which was, by Death attended with shame and ignominie to bring us to Life and Glory; so his *Obedience* then shewed it self in the midst of his sufferings by its *constancy*: For when the insulting foul-mouth'd Jews objected this to his patient cares, *If thou beest the Son of God come down from the Cross*, Mat. 27. 40. yet though he could have done it, he would not desert that tormenting rack, till he had hung three complete hours on it, answerable to the number of the three dayes in which he lay in the grave: and had he come down to declare the power of his Godhead, the truth of his Manhood had not (as it was by his death) been manifested; all his former sufferings had been also invalid and to no purpose, because not crowned with Death; God's justice likewise had not been fully satisfied, our debt not discharged, a debt of dying an everlasting death.

By this we may collect what a mind was in Christ: as it was adorned with *Humility*, so likewise was it strengthened with *Obedience* the Daughter of *Humility*, and a vertue of that Excellency, that, as St. Gregory in his *Moralls* sayes well of it, *Obedientia*

sola

sola virtus est qua menti ceteras virtutes inserit, insertaq;
custodit, it is the Nurse and preserver of all other
 vertues; so it's in regard of constancy and perseverance,
 which are (as it were) its Handmaids. Faith with-
 out Obedience is vain, dead and fruitlesse; and neither
 of these vertues without Perseverance will profit us.
 To this purpose is that of the learned Bonaventure
 upon 1 Cor. 9. 24. They which run in a race run all, but
 one receiveth the bravium, the prize; *Sic de virtutibus dici*
potest; nam virtutes ad Christi regnum currunt, sed una sola
accipit bravium. Nam currunt mundi contemptus, pauper-
 tas, vigilia, Eleemosyna, obedientia, abstinencia, patientia;
 sed sola perseverantia coronatur: nam qui perseveraverit in
 finem salvus erit. "The same may be said of the
 "Christian Vertues; for these all run to the King-
 "dom of Christ, or to obtain a Crown of glory in
 "Heaven, but one receiveth the prize. Contempe-
 "of the world, voluntary Poverty, Watchings in
 "Prayer, Eleemosynie or Almes-giving to the poor,
 "Obedience, Abstinence and Patience, &c. all these
 "run in the race to Heaven; but it is Perseverance
 "onely that gets and wears the Crown: for, he that
 "perseveres unto the end shall be saved. And he de-
 clares to the world that he is the child of God who
 imitates the perseverance and constancy of his only-be-
 gotten Son our Lord Christ, *qui nihil inchoavit quod*
non perfereret, &c. and breathed out his Soul with
 those

those gracious words *ἰδοὺ ἡ ἐκκλῆσια ἡ ἐκκλησία* *Ecce consummatum est*, as it is in the Syriack, *Behold it is finished. Perfecit omnia Christus, omnia consummavit, & deinde Spiritum exhalavit, ut eundem nobis Spiritum, eandem inharet mentem; so Novarinus.* “Christ perfected and did consummate all things that he undertook, and then
 “exhaled or breathed out his Soul out of his sacred
 “body, that by his example he might inhale or
 “breathe into us the same Spirit or mind. And he
 that is led by the Spirit of Christ, he will persevere
 in well-doing as Christ did; and amidst all the
 changes of the world he will stand as a pillar in a
 river, and as a rock in the sea, unmoveable, and fixed
 in his holy resolutions to go on and proceed in the
 worship and service of God, in the profession of the
 Truth, in obedience to the King and Church’s
 Laws, though bonds and imprisonment, with per-
 secution and loss of goods, be the reward for the pre-
 sent of his professed Obedience. *None of these things*
moved St. Paul, who did not account his life dear unto him-
self, so that he might finish his course with joy, Act. 20. 24.
But these things (as it seems) frightened Demas, that
Time-server, and moved him to forsake Paul; it
was because he loved this present world, 2 Tim. 4. 10.
 He preferred pitch before Balsam, pebble-stones be-
 fore Jewels, his profit before Heaven, his ease and
 pleasures before the Crosse, which is the way to a

Crown. So did not Christ, who obeyed his Father's will even to death. And they that are Christ's true Disciples, are, as he was, thus minded; they have an humble and obedient Spirit, which has Constancy in well-doing for its Attendant.

Now, because we may deceive and flatter our selves to ruine with an empty title of being called Christians, which we are not truly unlesse we be transformed into the image of Christ, *Rom. 8. 29.* and have the same sculpture of grace engraven in our souls which was in his, the same for *quality*, though not for *equality*: let us therefore examine our selves concerning another signal grace which was most eminent in our Lord Christ, and that is *meeknesse*, to which a blessednesse is pronounced, *Mat. 5. 5.* and is a grace which differs from *Humility* only in this, that as the former is opposed to *Pride* and *High-mindednesse*, so this chiefly to *Anger*, of which it is the bridle, the curb, and restrainer. It is a grace which is in the sight of God of great price, *1 Pet. 3. 4.* and therefore *Moses* is said to be a man after God's own heart, i.e. dear and pretious to him, in that he was the meekest man upon earth whilst he lived; of a gentle and soft spirit, not turbulent and unquiet, not clamorous nor impatient, not over-bold or impudent, no brawler, not contentious, not querulous or discontented. *St. Basil* on the 33. *Psalme* describing

cribing the meek man sayes, He is one who
 is *ἡσυχῆς, ἡσυχῆς, ἡσυχῆς, ἡσυχῆς* of *ἡσυχῆς*
ἡσυχῆς, i. e. free from the rages of unruly passions;
 quiet within, because nothing can disturb him with-
 out. His crucified Saviour is ever in the eye of his
 thoughts: and when he considers with what a
 sweet undisturbed *patience* he endured the revilings,
 the scorns and reproches, the whippings and suffer-
 ings, with the spitting on his most lovely face in
 Pilat's Judgment-hall, when too he was accused be-
 fore Herod and the High Priests; how under all these
 storms he was *silent*, and *opened not his mouth* to answer
 their revilings with a sharp return of the like railing
 speeches; the consideration of this meek deport-
 ment of our Saviour sticks so in the thoughts of a
 good Christian, that he is not only *patient*, but ready
 also even to *blesse* God for his persecutours, for that
 by them he is brought to a likenesse (as to his out-
 ward condition) of his persecuted, reviled Master,
 Jesus; with whom *if we suffer (patiently,) we shall*
also be glorified with him, Rom. 8. 17.

But that you may more clearly discern whether
 you have the *same mind* in you which was in our meek
 Lord and Master Christ, I shall take leave to un-
 wind this bottom of Generals, and spin it out in a
 smaller thred of Particulars, whilst I declare unto
 you what or how many be the special acts of this
 grace, the Saints cognizance.

The first whereof is, to submit with *mildness* to all the actings and disposals of Divine Providence, not repining or murmuring at any accident or condition which God in his wisdom hath designed for us, either as a punishment of our demerits, or for the exercise of our patience; in the mean time continuing in our duties and service of the Lord that does afflict us, and not envying the prosperities or more happy state of others. *Nec murmurat qui se filium Dei cogitat, Augustine*: He that is a true child of God will never repine nor murmur at his rod.

The second is, to lay a restraint upon our tongues, that they speak not evil of our Brethren, and to suppress the unbridled motions and ebullitions of our *Anger* and *Wrath*, that it exceed not the bounds of Religion and Reason, that it be not raised for a trifle, (as the Jews say *Pharaoh's* was, who cast his chief *Butler* and *Baker* into prison because there was a kernel of a grape in his wine, and a little gravel in his bread.) And if the cause of our anger be just, let us be careful that it last not too long, nor end in a study or desire of revenge. *Meekness* throws water upon the fire of Anger, that it break not out into a flame of revengeful actions and reprochful words. *Silence & softness* in a causeless wrong baffles an enemy, and puts him out of countenance. And thus the *meek* man leaving vengeance to God, and bridling his affections,

affections, in the midst of troubles lives in peace, and possesses his soul in patience. *Possessio quietum dominum denotat*; so *Aquinas*.

A third act of meekness is, to endure a reproof for sin with *shame* at our selves for deserving it, and with *thankfulness* to the reprover, whose tongue may be healing, and (if well applied) bring balm with it to cure us of our sin; and therefore the *meek* soul looks upon such a man as it's charitable *Physician*. *Ahab* was a proud man, who hated *Micaiah* the Prophet for reproving him, 1 *King*. 22. 8. When then *St. James* exhorts us to receive the word of God with meekness, chap. 1. ver. 21. his meaning is, that you love God's Minister, and embrace him in the arms of your affections as a friend, when his Doctrine is clothed either with a mild or sharp reprehension. That man is sick of a Phrensie who flies in the face of his Physician, that comes to him with a Remedy: but to be patient under a reproof, i. e. to endure it without indignation, scorn or hatred, without adding a new sin to the former, as it is the first step to amendment, so it is a great sign of a meek and sanctified Spirit. *Neque ulli patientius reprehenduntur, quam qui maximè laudari merentur*; None endure a reproof with more patience, then they who most deserve our praises; *Plin.*

A fourth act of meeknesse is, not to be ashamed of
Vertue

Vertue clothed in rags, to honour God's Saints and servants for their *piety*, or because they bear in their souls a resemblance of Christ; and then have them in esteem especially, when they are afflicted and pinch'd with poverty. Of this holy frame of spirit, to meek was that famous *Emperour*—who together with his Lords and great Commanders invited the blind and lame to a sumptuous Feast, & placed these in the uppermost seats at his Table before the other, styling them his best friends, for that by their prayers joyned with his own he believed he was blessed in all his enterprizes. And *blessed are the meek, for they shall inherit the earth*, Mat. 5. 5. *רוח גמל*, the land of the living, i.e. Heaven, where *meekness* sits in the highest throne, from whence *pride* was degraded and thrown down into Hell.

A fifth act of meekness is, to submit to the wills and just commands of our Superiours, especially in things neither expressly enjoyned nor forbidden in God's word: such we call *indifferent* things of themselves *indifferent*; but being once imposed and commanded by the Authority of our Governours in State and Church, they then by virtue of the fifth Commandement become necessary.—Of this sort are those laudable *rites* and *Ceremonies* of the Church, as bowing at the Name or naming of the Lord Jesus, kneeling at the blessed Sacrament, the Crosse in

Bap-

Baptisme, the Ring in Marriage, the white Vestment (called a *Sarplce*) to be used by all Ministers in the time of Divine Service, with divers others; all which were enjoined and commended to our practice for the adorning and beautifying of God's publick Service, together with the preservation of order (which is the nurse of peace) amongst us. Proud and haughty *Schismatick* is his name, who, thinking himself wiser then the whole Church of God that hath been upon Earth ever since the Apostles, shall oppose his private opinion to the judgment and practice of the whole Christian world in all successions of Ages, and will not observe nor submit unto our most useful and graceful Ceremonies: Insolent and *Pride* (which is an over-weening of our selves) nest in that mans breast; he is (as I said) a proud *Schismatick*, as he who onely rests in the outward shell of Religion, and opposes by his corrupt opinions the Churches Fundamental Doctrine contained in the 39. *Articles*, is a perverse (or rather perverted) Heretick and Hypocrite; both of them want a meek submissive Spirit.

Whose sixth and last act, and that which is the glory of great persons, is this, to be temperate in Government, not unreasonable in their commands, not over-imperious, not to take a liberty in themselves to make the service of those that be under them slavish;

vish, ever remembering that *they have a Master above them in Heaven, Eph. 6. 9.* and that the highest as well as the meanest are all fellow-servants of the Lord Jesus.

Oh! when *Meekness* and *Greatness* meet together in one person, they are like a precious Jewel set in Gold; nay, more specious and glorious then the High-Priest's *Ephod* or upper garment was, *Exod. 28.* they cause a greater admiration then that did, and win love from the beholders.

It is *Pride* that stirs up all men to be its Enemies, as *Meekness* and Gentleness hath as many friends as admirers.

Oh, what an Heaven upon Earth would there be, if this grace were more frequent among us! Then all bitterness, and anger, and clamour, all evil-speaking, with all malice, would (as the Apostle exhorts, *Eph. 4. 31.*) be put away from us. Then we should be like so many *Lambs* in Christ's fold, and not live like *Wolves* and *Tigres*, devouring one another with backbitings and slanders: Then should we (as we ought) be like so many *Doves* without gall and bitterness, and not like those ravenous birds of prey, not like to *Hawks* and *Vultures*: Then we should be compassionate and tenderly-affected towards others, bearing with their infirmities, and grieving for their miscarriages: Then we should be gentle towards all men, and with mild reproofs endeavour to recall those
that

that go out of the way of peace, and labour to reduce them into it by our wise counsel.

And lastly, if this Spirit of *meekness* reign in us, then we shall be ready to expiate an injury we did to any, by confessing the fact and asking them forgiveness; not omitting that grand requisite, without which the sin cannot be pardoned, *i. e.* making in some degree or measure, proportionable to the offence or crime, satisfaction to them who either in word or deed have been injured by us. To doethis is the meek man's care, this is his practice.

To conclude : Had *Arius* been a meek man and not swollen with Pride, he would not (because he missed a Bishoprick) have turned *Heretick*, and troubled the Church with his grosse and false opinion, That a *Bishop* and *Presbyter* both in respect of *Order* and *Degree* are all one, and that between them there is no distinction. Had the men of our Age too not been sick of his disease, they would not in the defence of his *heretical* opinion, and in their pursuit of preeminence, have preached the sword out of its scabbard, and filled the land with bloud, with the losse of many 1000. mens lives, and ruine of a well-ordered Church. And were the same promoters of our late war men of peace and meekness, and not proud (as was their Grandfire *Diotrephes*) they would acknowledge their error, and repent of their bloody crimes, renouncing their former bloody Covenant, &c.

which that they may all doe, shall (as it is my hearty wish) be ever a part of my daily prayers.

You have heard what the mind of Christ was whilst he breathed here on earth, how it was adorned with *Humility* and *Obedience*, strengthened with *Constancy* and *Perseverance* in a full discharge of all holy duties and performance of God's will, and lastly beautified with *Meekness*. I shall now for a close of all turn the Apostle's precept, *Let this mind be in you* into a Prayer to the God of all grace, the Lord of peace, that the same spirit by which our Lord Christ was governed may set up his throne in our hearts, and bear such a commanding rule in us, that we may be thoroughly and truly mortified in our spirits, and walk humbly with God and before men, out of a deep sense of our Vileness and unworthinesse to partake of any the least of his blessings. And, Lord, let the remembrance of thy bitter Death and Passion, together with thy meek and patient suffering, dead our affection to the World, and kill sin in us. Let our minds be heavenly, our actions holy, our repentance and sorrow for our sins sincere and hearty; that so we living in thy fear and in charity one with another, may be happy in our deaths, and, after this life ended, behold thy face in glory. Amen.

For a close of all, to you my beloved Brethren, my fellow-servants in or under Christ Jesus, let me propose my Text once more for your and my mutual

practice: *Illudq; sentite in vobis quod & Jesus Christus,* as it is in the *Syriack* — and it is all one in sense, though not in the sound or terms, with the *Greek* and *English* Translation.

Be you, with my self, *minded* as he was: let us with the same sincerity and singleness of heart, with the same love and charity towards souls, take and manage the care and charge of our flocks, or people committed to our Trust, as he did, and still does, who is *ἀρχιεπίσκοπος*, the supreme Bishop and shepherd of our Souls, 1 Pet. 2. 25. 1. Let us (as he did) act the parts of good *shepherds*. He laid down his life for us his Sheep; so let us spend our selves and waste our strength by our pains and studies, like so many bright burning Tapers consuming our spirits to give light to others. 2. Let us feed our flocks in green Pastures, not on barren heathy grounds: and the way to fat or replenish their souls with true saving knowledge of Christ, and their duties to God, their King and subordinate Governours, likewise to their Neighbours, is to lay the ground-work in *Catechetical* Doctrines; and then to build upon that foundation those that are *Didactical*, by our opening and explaining of the Scriptures in our Sermons. He builds without a foundation (and so the Fabrick must needs fall) that joyns not *Catechizing* with his Preaching. 3. Let us (as Christ did) act the parts of diligent and watchful shepherds. The employment

of a shepherd requires a constant, continual inspection over his flock : otherwise if he be a *non-resident*, and keep not in the field, the Wolf or a Cur may get in and devour it. How can we know or be acquainted with our peoples lives or manners, and, if they be loose or disorderly, reform them ? how can we keep them safe and sound from being corrupted with false opinions, unless we dive into their spirits, and know their minds ? which cannot be done without private conference and a familiar converse with them : and can this be done at a distance ? God's word, the *Canon Law*, and our Kingdom's, to which I may adde the necessity of our duties, as Ministers, are all against *Non-residence* ; I mean that which is constant and continued, without a special dispensation according to law, in regard of some very weighty employment in the service of the King or Church. A flock of sheep must have daily attendance : so let us shew our selves to be good *shepherds* by our continual inspection over our charge, and by our constant diligence, doing as good *Jacob* did, who night and day tended his sheep, *Gen. 31. 40.* *Endeavoring Ever to Improve.*

4. A shepherd is commonly of a *mild* and *tender* disposition ; so was Christ ; and so should we be meek and merciful, full of compassion : such a shepherd the Prophet *Isa. c. 40. 11.* foretold that Christ should be ; *He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead them that are with young.*

And

And this shall we doe when we bear with the weak. Him that is weak in the Faith receive you, — Rom. 14. 1. in the Faith, i. e. in cognitione beneficii Christi, in the knowledge of Christ; Bez. προσλαμβάνετε, i. e. adjungite vobis, & ultro adsciscite; shun not his company, but receive him into the arms or embraces of thy love and pity, to confirm him in the promises and knowledge of Christ. — Those that are weak and want power to resist sin, when they fall, by thy mild counsels and prayers endeavour to raise them up again: and if they groan or labour under any infirmity, if they be subject to anger or any other passion, in that heat cool them by a mild reprehension. Thus we bear one anothers burthens, and so we do our peoples; according to that of St. Aug. *Iram fratris tunc portabis, cum tu adversus eum non irascaris*, Thou then bearest the burthen of thy Brother's anger, when with meekness and gentleness thou coolest the heat of his choler. A Clergy-man that is given to brawling and chiding or intemperate speaking, makes his calling become useles, and draws contempt upon his person, to which nothing brings more honour then an *αἰσχρολογία*, mildness and a freedom from all hasty passions. A shepherd is mild and of a tender disposition, *ὡς βοσκὴν ὡς ποιμένα*. But when I commend mildnesse in a Minister, a spiritual Pastor, I forbid a sheepish compliance with the people in their sinful or schismatical practices, out of a fond hope either of gain

or applause: such a fond compliānce ever ends in discontent, contempt and scorn of the Laity, whose love and reverence will be lasting, permanent and firm unto us, when it is grounded upon the good they receive from us, and upon the strict discharge or performance of our duties, 1. to God, 2. to the King, and 3. to the Church.

First, to God, in that we are his *Ambassadors*, 2 Cor. 5. 20. *πρεσβυται*, as well as *πρεσβυτεροι*: let us be carefull to deliver that, and no other message then that which he puts into our mouths. We must not preach our own phancies, nor commend to the peoples eares the brats or dictates of our private brains, either beside or against his word: this would be to preach our selves, not Christ. — Again, we are his *Stewards*, *οικονομοι*, quos Dominus donorum suorum dispensatores constituit, Tit. 1. 7. Being thus rulers over God's household (as it is, Luke 12. 42.) we must be faithful and wise, to give them their portion of meat in due season. Oh let us beware of starving them by our idleness, or of giving them poison instead of wholsom food, which would be heavily charged upon us at the great day, as a great wickedness. Let us proportion our spiritual food according to every ones temper or constitution, giving strong meat to those that are strong and of full age, & milk to babes in Christ, Heb. 5. 13, 14. Lastly, let us remember what an high title is given us by the most profound Nazianzen, by whom we are called *υπαγογ*

mi & Luxu, Animarum promubi, God's bridemen to lead souls unto him: oh let us lead them *Ore & opere*, by our sound Doctrine and holy Conversation, remembering that the good life of a Minister is the best comment upon his Sermons, and that the people are led more easily and happily by our examples, then by our precepts: and let that good counsel of St. Hieron to Nepotianus in his *Epist. de vitâ Clericorum* ever run in our thoughts; *Non confundant opera tua sermonem tuum, ne, cum in Ecclesiâ loqueris, tacitus quilibet respondeat, Cur ergo hac, quæ dicis ipse non facis?* Living thus soberly and godly, and free from all covetousness (excepting that which was in Christ, of serving God and saving souls) we shall both save our selves from detraction, and with our selves others from destruction hereafter, when by our Doctrine and vertuous examples we have purified their souls, and presented them (as S. Paul did his *Corinthians*, 2 Cor. 11. 2.) as so many chaste Virgins to Christ, who is the Head & Husband of the Church.

Secondly, the duty which we owe to our King as God's Vicegerent on earth is, to acknowledge his Authority, &c. to reverence his Person, to render what is due unto him cheerfully, and to stir up the people to doe the like, with thankfulness to God for so great a blessing. *Ideo Reges supra nos constituit Deus, ut ab injustâ dominantium Tyrannide nos liberaret*; Aug. Confes. To this end God has appointed Kings to rule and govern us, that we may be freed from the
injust

injust tyranny of men, who otherwise would domineer or Lord it over us. Lastly, to observe and obey his commands. And let me mind you of one which much concerns us in the discharge of our duties: It is at the least once a moneth to declame in our Sermons against Swearing and other debaucheries which reign among us, and may (if not amended) pull down God's judgments on us : This His Sacred Majesty enjoyned in a Proclamation, *Aug. 13. 1660.*—

Thirdly and lastly, our duty to the *Church* or the spiritual Fathers of it is, to give that honour to their persons which we would to the Apostles, were they (whose Successours these are in their power of *Ordination* and *Jurisdiction*) now living, and to obey their constitutions tending to Order and Peace.— Thus if we humbly and chearfully obey our Superiours, the people who are under us will readily obey us.— And that Priests and people may all joyn and combine together in mutual love and obedience to *God*, the *King*, and to the *Fathers* of the *Church*, God of his infinite mercy vouchsafe and grant unto us, for the merits of his onely and most beloved Son Christ Jesus, to whom, with the Father and the Holy Ghost, be ascribed all honour, &c.

T H E E N D.